

The Brooklyn Jewish Center Review

THE TWENTY-FIRST ZIONIST
CONGRESS

BACK TO THE GHETTO?

THE MEANING OF
ROSH HASHONAH IN
THESE DAYS

WHERE THESE FANCY NAMES
CAME FROM

JEWISH NEWS IN REVIEW

SEPTEMBER

1939

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



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THE WAR AND THE JEWS

THE invasion of Poland by Germany and the consequent declaration of war against Naziland by Great Britain and France brings to a close the chapter of dreadful expectations that kept the entire civilized world in mortal fear almost since the advent of Hitler. For months the peace loving nations hoped against all hope that through some miraculous act the hands of Europe's madman would somehow be stayed and that the world would be spared a bloody war.

We are now entering the second chapter of this world drama, and no one can foretell its end. Whether or not other nations will be embroiled in the conflict, the effect of the war is already being felt by all countries in Europe and in other parts of the globe, and the Jews, scattered as they are through many lands, will bear the brunt of the suffering.

In Poland where fierce fighting is now going on, there are more than three million Jews. The Jewish youth will be represented in the armed forces, and in much greater proportion than the other races in that country. Fighting alongside their comrades they will be heartened by the knowledge that they are defending their land, not only against the enemy of Poland but against the arch enemy of the Jews as well.

Palestine Jews, as English subjects, are now recruiting an army to participate in the struggle against Germany. Ignoring all dissatisfactions against England and their bitter resentment of the White Paper, they are loyally supporting Great Britain in the present crisis.

We in this country, spared from the immediate horrors of war, will be called upon to assume new duties and responsibilities in these fatal days. The United States may again, as it did in the previous war, become the head-

quarters of the world Zionist movement and direct its political, economic and organizational activities from this country. In the field of financial assistance to war-stricken Jews, American Jewry will have to undertake fund raising efforts of great magnitude.

We know that the Jews of the United States will be equal to their task and that they will carry bravely the added burdens until the forces of destruction in the world are removed and peace and sanity again reign in our midst.

—J. G.

Faith In The Midst Of Darkness

IT is a dark world that faces all humanity, and especially the Jew, at this season when we usher in the Jewish New Year. We had thought that the last depth of Jewish misery had been reached, only to find new levels to which our people's sufferings could go.

And yet, in the midst of all this darkness, the Jew greets his *Rosh Hashonah* with an unshakable faith in the ultimate victory of his ideals. That is the real secret of the Jew's survival — his unconquerable will to overcome obstacle, to continue to live despite all efforts to crush him, to see beyond the dark clouds the rays of sunshine that must ultimately penetrate the lives of men; he refuses to be defeated, he refuses to surrender. At this season we come before our God, to renew before Him our unswerving loyalty to our Faith — our faith in human fellowship, in peace among all men, in the victory of truth, justice and honor in the lives of individuals and nations, in the rebirth of Israel in the Land of Israel. Temporary defeats shall not overwhelm us.

It is in this spirit that we shall greet the New Year, with an earnest prayer on our lips and in our hearts: *Lesheonah Toru Tikosvu*, may ye all be inscribed for a good, joyous, blessed year, a year which shall see the triumph of our fondest hopes and dreams!

—I. H. L.

Virtue Out Of Misfortune

THE brotherly pact between Hitler and Stalin has, paradoxically, given anti-Semitism a severe blow. Ever since the beginning of Nazism Hitler tried to convince the world that his medicine was the antidote to communism, and that the Nazi mission was to destroy the communist movement, for which he held the Jews solely responsible. He succeeded in fooling a great many people in this country, as evidenced by Father Coughlin and the various "shirt" and "front" organizations. Now "Jewish communism" is replaced by "Jewish democracy," and it is Jewish democracy that Hitler is out to destroy.

Hitler and Stalin, walking side by side, have given us one benefit, though not the kind envisioned by either.

—J. G.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I REGRET that in our intimate chat in this, the first issue of this season's *Review*, I must touch upon one of the darker phases of our American Jewish life. Whatever else may have been the attitude of the Jew towards his religious ideals during the year, on *Rosh Hashonah* and on *Yom Kippur* all turned to their God and to their people. No Jew would think of divorcing himself from the synagogue or temple on those solemn days. The impression which the synagogue made upon the worshipper even in these few days was so strong that it succeeded in awakening his conscience, in rousing him from his spiritual lethargy, and at least for a while in making him realize the duty he owes to his faith and to his people.

In the last few years, however, even this one influence has begun to disappear. Men and women are making it a practice to run away, just at this solemn season, to the various summer resorts for an added vacation. The synagogues and the homes are vacated and there is a rush for the mountains or sea-side hotels. Now this in itself, bad as it is in weakening Jewish morale, might not be sufficient cause for denunciation, if these vacationists would at least attend the regular synagogue services in the resort communities. But this they do not do. As an inducement to make Jews patronize them, hotel-keepers arrange a mushroom service in their establishments and offer their so-called service as a substitute for the one that is held by the regular synagogue. I need hardly emphasize what type of service is thus offered, how devoid of all spirituality, dignity and Jewishness nearly every one of them is, and how all of them bear the mark of business turned into mock-religion.

As if that evil were not enough, we behold now something much worse, something that if allowed to continue will bring disgrace to our Jewish life and will cause the name of Jew to be mocked and reviled.

In the leading English newspapers of our city there has recently appeared a big advertisement inserted by one of those Jewish hotel resorts, urging

the Jews to "Celebrate Jewish New Year at the — Lodge, with (the name of an actress) and a celebrated supporting cast." Added are the words: "Special High Holiday Services." I do not want to pollute these pages by mentioning the name of this resort nor of the Jewish actress who would stoop to such a means of defiling our religious service. To what depths of shame have we come that we permit such an open *Chilul Ha-Shem*, a degradation of the name of God. Imagine the low conception of religion, — aye, imagine the low mentality of the men and women who, in answer to such an advertisement, will patronize such a resort and attend such "Special" High Holiday Services! *Special*, indeed! It is *special*, in that it violates every canon of Jewish decency and Jewish self-respect.

To fight such conduct it is not enough for persons to refuse to patronize these resorts on *Rosh Hashonah*. To fight it, to show our utter disgust of this practice, all self-respecting Jews should shun such a place at all times. These resort owners and managers ought to be made to feel that they cannot drag into the mud all that is holy to the Jew.

And yet, after all, this evil is but a natural result of that other evil which has grown so fast,—the forsaking of the synagogue at this one season of the year, when the regular House of God should be regarded as the greatest and most vital citadel of strength and of hope that we Jews possess.

Israel H. Perutthal

A Jewish emigration bureau has been planned in Hungary for the purpose of facilitating the orderly emigration of Jews from that country. The upkeep of the bureau is to be financed through the taxation of the Hungarian Jews.

GRANDMOTHER'S CANDLESTICKS

By
MIRIAM STEIN

UPON the mantelpiece they stand
Two candlesticks of brass,
Fashioned by a cunning hand
That to dust long since did pass.

And one with age has grown infirm
And leans like Pisa's tower,
While the other has yet to learn
The menace of each hour

That the clock between them ticks
away
In a tireless, endless stream—
Hour after hour, day after day—
Of time flowing into time that has
been.

In the flames' leaping light and glow
They gleam and wink at me,
As if they would hint at what they
know—
For they are a sacred repository.

With them is linked shadow and light,
Festivals of grave joy, grim ones of
despair,
Occasions of such terror as infest the
night,
Those of happiness that make life fair.

How many Sabbath boards did they
grace
With white tapers flowing into flame
That illumined with gracious beauty
the face
Bending above them to bless God's
name?

How many days of holiness
Did they light in and out?
Days that a calm faith did bless
With a peace that knew not doubt.

And when hatred, growing bold,
Threatened or drew near,
They seemed a message to uphold
That stilled rising fear.

Yet they have known hurried flight,
And disaster has been no mystery;
But ever the serene light
They shed has made sacred a family
history.

The Twenty-First Zionist Congress

By WILLIAM I. SIEGEL

It is but the part of candor to admit that any discussion of the Twenty-First Zionist Congress must necessarily be colored by a preliminary feeling of futility. The circumstances under which the Congress met, involving the disturbed conditions in the entire world and the constant threat of the war now so unhappily begun, created a sort of vacuum which could hardly be filled by any program of definite action. At the same time, the very fact of the convening of the Congress was itself a sign of the virility of the Zionist movement and a guarantee that in the development of the world situation the interests of Zionism would be safeguarded at least to the extent to which attention, loyalty and effort might prove to be fruitful. It is, of course, early to attempt any diagnosis or evaluation of the work of the Congress, which must depend upon international affairs—themselves changing from day to day and now in a state of flux and without discernable permanent form. It is, however, possible at least to draw inferences as to purposes, and from such inferences to raise questions for future action and possible future solution.

The value of the Congress may be debatable, was debated in advance, and unquestionably will be debated *ad infinitum* in the weeks to come. Those who originally proposed the abandonment of the Congress will argue that its record justifies their predictions. Those who were proponents of the Congress will do the same. Very few, however, except the completely cynical, will withhold a tribute of admiration for the courage inherent in the sitting of Congress. In the wide panorama of violence, fraud, greed, international double-cross, malevolence of dictators and instability of national purpose which have constituted (as they have created) the picture of international politics, one element has, naturally enough, been conspicuously absent. That has been consultation by national leaders with the representatives of the people of the various countries. In Germany and Italy, of course, one no longer expects such vestigial functioning. But even in democratic France and England, such adherence to the principle as has been shown, has been one more of form than of

substance. Daladier, even before hostilities began, ruled France by decree and Chamberlain convened Parliament only as a matter of last resort and when, in fact, the issue had been formed for the British nation largely by forces beyond their control. And these, it must be remembered, are great and powerful nations who could bring to the practice of their governmental traditions the content of tremendous resources, both economic and military. How much greater, therefore, would be the temptation to a weak and scattered people like the Jews to forego the ancient privilege of Jewish democratic procedure, and to rely solely on the will of leaders. Jewish ears, too, have heard the oft-asserted claim that democracy moves with elephantine slowness and amateurish inefficiency, and that only the dictatorships could make and enforce those immediate decisions which are required by the kaleidoscopic changes of modern government.

We cannot say, of course, how much value in terms of the coin of daily expediency such adherence to principle may bring. Whether it will add to Jewish ownership one dunam of land in Palestine, no one today knows, and whether one more refugee will enter Palestine because of it, no one can today say. We have learned enough, however, in the last five years, to feel certain and assured that if our world is to be saved from the mad insanity of its present course, it will be saved only by a return to some stable and stabilizing code of principle as distinguished from the calculations of the moment. In this sense then, there is a salutary lesson in the call for and the holding of the Twenty-first Zionist Congress. The traditional three taps of the gavel which opened the Congress, (symbolically enough, first used by Herzl at the First Congress) may well prove to be a call to the entire world to assemble in a forum where the lessons of yesterday may prove to be a restraint upon the disorders of today and a guide for the decisions of tomorrow.

It must be borne in mind that a congress of Jews—and Zionists—held at the present time, had at least one

element of danger which in all likelihood, could in no way be avoided. The issuance of the White Paper by the British Government created the chief problem with which the Congress would have to cope and on which it would have to make a decision. In the unequal struggle of the Jewish people with the British Government, (not the British people) no single element of strength at the command of the Jewish people could be in the least dissipated without the gravest damage to our cause. When one party to a dispute is possessed of plenary power and the other party has no force at its command except the justice of its cause, then certainly that one single factor must be preserved in all its strength. In a word, at this moment, whatever else the Jews of the world may lack, they must not lack unanimity of attitude towards the White Paper. And yet we know, and knew before the call of the Congress, that unanimity is among Jews the most difficult thing to achieve. How we should love to be guilty of that international solidarity and unity with which our enemies charge us! The broad divisions among the Jewish people are almost too numerous to catalogue; and the divisions among Zionists, although less in number, are even more pronounced as to ideology and intensity. To name names would serve no useful purpose; but certainly we must concede the real danger that the distinctions and divisions labelled by these titles would make themselves manifest on the floor and in the debate of the Congress thus *pro tanto* weakening the unanimity of Jews in their opposition to the White Paper.

That, however, was a risk which had to be taken. It is to be recorded that the risk materialized and that sharp and acrimonious debates did occur as to *method* in meeting the issue of the White Paper. It is a matter of self-congratulation, however, that the division did not go beyond the question of method. The entire Congress was as one in its resolution that the White Paper should not even by intimation or suggestion meet with the approval of any part of the Jewish world. Dr. Weizmann epigrammatically

stated the determination of every delegate when he said, "Jews cannot and will not surrender to injustice." Congress by resolution denied completely either the moral or the legal validity of the policy embodied in the White Paper and committed Jewry without reservation, to an unceasing opposition to its program of suspension of immigration and land purchase.

In the present desperate case of the Jewish people, omens some times have a good effect on morale (although reason rejects them as sources of real strength.) In this sense, the publication of the Mandates Commission's report during the sessions of Congress, had a heartening effect on the Jewish people. The Mandates Commission is, at the present moment at least, the last word of the civilized world on the subject of the White Paper. Its condemnation of that document as a violation of the Mandate represents the international verdict. We must be under no illusions that it will, in fact, be the last word. We are too familiar with the capacity for manoeuvring and back-stage parleying of the present British Government, and we know too well the influence of Britain in the League of Nations. We realize that we are faced with the danger that the Council of the League (should it now sit in the midst of war) may reject the report of its own Mandates Commission. Chamberlain's umbrella may well prove to be a Merlin's wand of black magic which will transmute the White Paper into a document of irreproachable international policy. Even that, however, cannot remove from the record a verdict once given by a fact-finding body which heard witnesses and read documents. The later judgment of a group of political satellites, moved by the power of an overlord, will in the long run be judged according to its real value—or lack of it.

Beyond question, the opposition to the White Paper encountered the danger of divided opinion to which we have referred. The American delegation, speaking through Dr. Solomon Goldman, opposed force and violence as against either the Arabs or British and urged a consistent program of co-operation with the better elements among the Arabs in Palestine and a marshalling of sympathetic opinion in Britain. Other factors took a contrary stand and while not openly advocating violence, expressed opinions which if put into performance could lead only to force. As a body, however, Con-

gress was able to synthesize these conflicting beliefs in a resolution inviting the cooperation of the Arabs in the upbuilding of Palestine for the benefit of both peoples. There will, of course, be those who will urge that the failure of Congress to adopt an itemized program with respect to the White Paper shows weakness and lack of purpose. It is submitted that this is but captious criticism. The Zionist Congress, an international body, cannot, even if it wished to do so, force upon the Yishub in Palestine measures under which only the Yishub would have to live. And Congress had always to bear in mind that insofar as it legislated, it did so for a constituency whose position is unique in the world in that the legislators come from many countries whereas the implementing group is located in one country. The Congress, we believe, was wise in limiting itself to a decision not to submit to the White Paper, at the same time enjoining upon the Yishub no specific method of opposition. In the long run it will undoubtedly be proved that Congress was true to the better tradition of the Jewish people in that it rejected bloody violence as a solution to the problems raised by the White Paper.

The problem of leadership might have furnished a rock upon which the Congress could have split and which might have dissipated all of its energies. We cannot blink the fact that there was a considerable volume of opposition to the continuance in office of Dr. Weizmann and the present Executive. In part, that opposition came from an unthinking demand for success under any circumstances without a realization of the difficulties which our leaders face. In part, it was based on the feeling that Dr. Weizmann and others of the Executive have a necessary weakness because of the very fact of their British citizenship. In part, again, it was probably based on a council of despair. As against all of this, however, Congress realized the vital necessity that at this delicate juncture of events the leadership should not be changed. Lincoln's homely aphorism about swapping horses in the middle of the stream is as true on the shores of the Mediterranean as it was the banks of the Mississippi. And Congress also knew how much truth there was in the incident reported by John Gunther, of the British official saying "Palestine without Weizmann is inconceivable." It seems, at least in prospect, that Weizmann and the Ex-

ecutive will make the most of whatever factors of Zionist strength there are in this situation. If there will be continued war, they will know how to use the Zionist resources in and out of Eretz Israel on the side of the friends of Eretz Israel.

In any event, they have a clear mandate from Congress to do two things simultaneously which in no way contradict each other. They have been directed to yield no jot of Jewish rights as laid down in the Mandate and they have been instructed to use their best efforts to bring to the Arab people a realization of the inherent unity of interest between the Jew and the Arab. We must have faith in their seasoned experience and their personal wisdom. Certainly, nothing which they did in the exercise of their authority gave rise to the White Paper. The instability of purpose of the British cabinet and the general complication of international affairs conceived and gave birth to that document. The President and the Executive have manfully and wisely marshalled Jewish opinion and Jewish opposition to the White Paper and we believe, will as valiantly and sagely buttress that strength in the future.

Certain problems were left more or less undisposed of by the Congress. These are the questions of reform in election of delegates, removal of partisan education in Palestine, the refugee problem, and various other matters both of organization and program. To state this proposition is in no sense to condemn the Congress. While it sat, millions of men were being mobilized all over Europe and the statesmen of that continent were scurrying about from capital to capital in a futile attempt to avert war. The problems which Congress delayed are indeed but small matters in the face of the grim reality of war and can very well be left to a time when men and women will live as, in the will of Providence, we may some day live, under normal conditions. The Jewish world and the friends of Jews in the world will do better to forget that which was undone and to remember that which was accomplished. Congress has fulfilled the hopes of the Jewish world in one—and that one the most important—purpose of its convening. It has expressed the soul of the Jewish people in its unyielding determination to frustrate the purposes of the White Paper. It gathered from

(Continued on page 28)

BACK TO THE GHETTO?

By HAROLD BERMAN

THE capacity of the human organism is finite. By the limits set by nature to both its physical and mental compositions it is able to endure just so much of the burdens placed on it, after which, when the unexpected and the unpredicted come along to impose their trials, it usually gives way to collapse and the disintegration of its normal and orderly functions. An engine that has been designed to perform certain, well-defined functions will cease to perform them, become balky and disobedient, turn upon its master, man, and rend him, strewing destruction in its path. Even so it is with the human engine. Man's emotional mechanism, the motive power of his energy, governs his reactions to ideas, thoughts and daily occurrences. When these become too intense and too disturbing, and occur in too bewildering sequence; when they infringe too much upon the orderly and accepted routine of his life and thought, then they usually result in the complete break-down of the mental and emotional controls, and either one of two results may be expected to follow, both spelling disaster to the victim. These results are (1) apathy, and (2) fantastic day dreams and hallucinations.

Hallucinations and phantasies, born of stress and sorrow and abnormality, frequently develop into wide-flung movements or systems and last long after the cause that has brought them into being has been removed. The movements go on gathering new forces, developing a literature and philosophy, a written and an unwritten body of legend, for quite a while before they finally disintegrate in the face of life's stronger and newer forces.

Jewish history during the past five centuries furnishes quite a few examples of this thesis. After the expulsion of the Jews from Spain and their scattering to near and distant lands—the greater number of them to the crude and scantily civilized Turkish provinces—a wave of mysticism spread over Sephardic Jewry domiciled in the East and spread to other communities. Safed became the center of the communion of the saints and mystics, the communion of the visionaries and daydreamers who studied the Zo-

The strange movement which Harold Berman describes in this article was recently started by a number of Jewish journalists and leaders who believe that relief for the Jew will come only when he buries himself in a ghetto. Within the barricades of this pale he will not be molested, since his activities will have little relation to the outside world.

Among the publications in which this "Back to the Ghetto" idea was discussed were THE DAY, INSICH, KULTUR UND DERZEIUNG (published by "The Workmen's Circle"), and YIDDISHE KULTUR.

Needless to say, those writers who believe in a new ghetto derive their belief from a bitter pessimism and an utter despondency, and their ghetto is more symbolical than real. Nevertheless, the fact that we have in this country the beginnings of such a movement is enough to startle the American Jewish population.—EDITOR

har and kindred books, conversed with angels and disembodied spirits, had the laws of nature repealed for their especial benefits and were able to foretell the End of Days. Later these visionaries were succeeded by the school of Lurya and Vital, who converted the abstract Kabbalah into a sort of practical alchemy, who sought by means of the utterances of "the name," by working various spells and conjurations, to give and take away life, to control the elements, spirits and angels as well as to achieve mastery over the forces of nature generally.

After the unparalleled slaughter of the Jews of Poland and Ukraina by

the rebellious bands of Chmelnitzky in 1648-9, bringing in its train misery and destruction and the complete disruption of life in all its phases to the most numerous of Jewish aggregation of the time, two distinct parallel and abnormal movements grew up among despairing Jewry at the same time. In the wake of the Polish and Ukrainian slaughter there came the Hassidic movement, a product of blind faith and abysmal ignorance, a faith in the unquestioned powers of the Holy man to order God and creation as he willed, and altering the very laws of life for a fee paid in advance. In the far-away near and middle East the repercussions of the miseries in Poland found their expression in the Sabbatai Zevi Messianic movement that spread throughout the length and breadth of Jewry with the virulence of an epidemic, bringing waves of hysterics and orgies of disorganization and strife to communities and lands where the bloody hand of the Cossack had never reached. It took two full generations to eradicate the Sodom-fruit of Sabbatai Zeviism from Jewish life, while the grosser forms of Hassidism still persist and thrive in some of the more backward East European communities, and not a little of it has even been transplanted to the soil of the New World, as a stroll through the lower East Side and certain other sections of the Greater City, or a glance through the advertising and publicity columns of the local Yiddish press, will amply testify.

Of late we have been treated to a recrudescence of this tragic phenomenon of despair. Overcome by the new, and perhaps greatest of all persecutions,

THEY SAID IT WAS "UNECONOMIC"

IT was wholly "uneconomic" for a prominent group of Jewish business and professional men in America to aid Moise Novomeysky to attempt the commercial extraction of the mineral resources of the Dead Sea. Expert opinion throughout the world, particularly in Germany, foredoomed this attempt to failure. Today this "most useless body of water in the world" is furnishing work opportunities for 1,500 Jews and Arabs and sustenance for 2,500 dependents. The foundations

have been laid for the creation of a great chemical industry, which, it is hoped, will in the course of a generation furnish employment to untold thousands. It was certainly "uneconomic" for Pinhas Rutenberg to project the harnessing of the Jordan for the creation of power for industries and for a land irrigation system which were non-existent at the time. Today Rutenberg's Palestine Electric Corporation has industrially transformed the country.

the persecution of the Jews in Germany and in her newly stolen provinces, there are not a few among the more nervous and the more despairing of the Jewish — Yiddish, I should rather say—leaders and publicists who have raised a "back to the Ghetto!" cry. One will hear that cry of despair uttered again and again in the Yiddish daily and periodical publications, sounding like a doomsday horn.

I could cite many quotations from the current Jewish—mainly Yiddish—periodical literature as illustrations of this new psychosis that has possessed a certain number of the spokesmen for the Jewish masses, but I shall content myself with one that is outstanding.

In recent months the "Jewish National Workers' Alliance" has begun to recruit Jewish celebrities. One of the notables enrolled is no less a personality than Albert Einstein, a conquest that was duly celebrated by the Alliance in grand style. But in *The Day* of April 7, under the head of "Yes, back to the Ghetto!" a certain well-known Yiddish publicist said in part:

"They informed me that Albert Einstein is joining the Alliance . . . I would have considered it a piece of good fortune if this rarely-beautiful man would become a Jew of *our own kind* with his whole heart. I would have considered it a rare great honor for the Alliance if Albert Einstein should, through this organization, return to his German great-grandfathers—back to Yiddish . . . Were Albert Einstein to turn back to Yiddish it would be an event of real joy to me because it would prove that the old break was beginning to mend again in the days of the great grand-children. Yes, I have the courage to say: back to the Ghetto!"

These men say in effect: "European civilization has failed us. Emancipation and the promise of equal rights have failed us. Learning to speak the language of the European and going to his schools for an education haven't made our life any safer or any pleasanter. Look at the Jews in Germany and Austria! There were no better Germans and Austrians than they, and see what their 'fellow-countrymen' did to them!" These Jews have been stamped into the mud, their very lives rendered as insecure as the lives of the beasts of the forest who are the prey of every hunter and killer. Their op-

pressors even scorn to destroy where they are able to indulge a sadistic proclivity to torture and maim and rob again and again. Such are the results of your Emancipation, such is the reward of your frantic attempt to ape the Gentile, to learn his ways, study his books and science and become, in brief, like him in speech, action and behavior. Such are the results of listening to the seductive siren-song of your own and the strangers' advocates of Europeanism and cultural assimilation. Such are your rewards for abandoning the speech and dress, the ways and habits, of your Ghetto-fathers. Such is the appreciation you receive from your "Gentile" and kindly-disposed neighbors for aping them and their ways. We are able to see but one remedy for you. Drop all your European disguises, uniforms and masks and be yourself once again. Go back to the Ghetto, resume your Yiddish speech, your Jewish dress, your exclusively-Jewish education and way of living. Be once more "a people, living solitary." Have nothing to do with your neighbors, and then all will be well with you again. Back to the Ghetto! Back within the rusty gates of your prison, self-exiled from all the things that you have hitherto held dear and precious. Be a Jew, speak your old jargon, wear side-locks and a *caftan*, and learn to despise the foreign ways and learning. Do these and find salvation in your immolation!"

This sage counsel does not come from the tortured and mal-treated Jews of Germany and Austria, but from their brothers dwelling safely in America and particularly from those who have converted Yiddish into *Yiddishism*, and that again into a fetish; from those who have made language usurp religion and culture and tradition. Even as the Sabbatai Zevi Messianic delusion was born not among the raped and tortured Jews of Ukraine but in the comparatively safe Turkish dominion, so was this new misguided idea hatched right here in the safety of New York and other American towns. But there is this difference: the former delusion was intended for both domestic and foreign consumption, but the latter is meant solely for export to the Jews of Germany and other countries of oppression, since there is not the slightest chance that American, British or French Jewry will ever pay any heed to such advice. So far as its promul-

gators are concerned they will continue to send their children to the public schools and continue to make lawyers and engineers of them instead of old clothes men and inn-keepers and sellers of whiskey to the peasants. They will continue to model their own lives according to American ways and customs, dressing like Americans, amusing themselves like Americans, furnishing their homes and arranging their home life more or less like Americans, and even reading American newspapers and novels as far as they are able, while retaining their "Back to the Ghetto!" cry as an export article. They will export it to those of their distressed brothers who are both the least able as well as the least inclined to profit by it.

One could perhaps understand a new Messianic movement as a result of the unexampled catastrophe that has overtaken the Jewries of Central Europe. Could understand it, that is, if ours had been a simple traditionally religious age, because any Messianic movement essentially is an *escape from the Ghetto* and all that it stands for. One might pity the unhappy victims of the delusions and yet sympathize with them. But how is one to react to this absurd "Back to the Ghetto!" cry one hundred-and-fifty years and more after the Jews had been freed from their physical and mental prisons?

THE RECONSTRUCTIONIST MOVEMENT

THE interrelation between Zionism and the reconstruction of Jewish life, and the necessity for integrating and bringing order into Jewish communal life, were the central subjects discussed at the Reconstructionist Summer Institute, Cejwin Camps, Port Jervis, New York, over the Labor Day weekend. The principal speakers at the Institute, presided over by Rabbi Ira Eisenstein, were Professor Mordecai M. Kaplan, and Rabbis Eugene Kohn and Milton Steinberg. Those who attended the seminars gave strong encouragement to a project for the advancement of the reconstructionist ideals and the wider dissemination of its publication, *The Reconstructionist*. Founded by Professor Kaplan, the reconstructionist movement conceives of Judaism as a religious civilization and urges the adoption of a rational and creative approach to the study and solution of the problems of the Jewish people.

THE MEANING OF ROSH HASHONAH IN THESE DAYS

By RABBI LOUIS HAMMER

SOON we shall be observing Rosh Hashonah, the Jewish New Year. It is the 5700th year of the Jewish calendar counting from the Creation of the World as described in Genesis. *Hayom Harath elom*, "today the world was conceived," so one of the prayers reminds us.

The Jewish New Year, Rosh Hashonah, is not like our secular New Year either in form or substance. The New Year which we usher in every January 1st is a period of revelry. Rosh Hashonah, on the other hand, is a period of solemn contemplation, of soul searching, of fervent prayer, of repentance and of religious regeneration.

The symbol of Rosh Hashonah is the Shofar, the ram's horn. It recalls to mind the attempted sacrifice of Isaac at the Divine behest and the ultimate substitution of the ram for Isaac on the altar at Mt. Moriah. It therefore calls to mind a severe test to which the first Jewish child was submitted. By association of ideas it reminds the Jew also of the numerous Akedahs (sacrifices) to which the first of our ancestors were subjected—not by the Almighty, but by cruel and heartless men.

But it is a mistake to think that Rosh Hashonah is merely a sad or solemn day. It is also a holiday, a day of rejoicing. Ezia enjoined his contemporaries to sing and rejoice and eat and drink. The shofar, as one of our Talmudic sages observes, is not only a symbol that inspires fear and trembling, but one that is associated with very happy events. The shofar was sounded at the Revelation at Sinai, which transformed the Jewish people from a horde of slaves to a "Kingdom of Priests and a Holy Nation," and it was sounded at the Fall of Jericho. It predicted that when the day of the Messianic era comes, that great day when mankind will be liberated in body and spirit and reach the long dreamed-of Utopian state, the shofar-blast will herald it too.

The shofar, etymologically speaking, is derived from the root "shaapare," which means to make more beautiful. Its sound is a call to the Jew to forget the materialism in which he is engrossed the year round and to think of the better and finer things of life.

It is a challenge to him to improve the world, to make it a finer and better place to live in.

What does the Jew pray for on this solemn and sacred day? He prays for life of course as the first essential. He prays for national honor and glory, not that gained on the battlefield, but the honor that comes from spiritual triumphs. He prays that all mankind, irrespective of racial or religious differences, may recognize the sovereignty of God, and that they may unite to do His will wholeheartedly. He prays that the rule of arrogance may be eliminated and that in its stead may come the rule of the one and only God whose throne is established on pillars of justice and righteousness.

Very interesting is the Musaf, or the additional and last part of the service. It is built around the ceremonies of the blowing of the shofar. Three times the shofar is blown and three times the following prayer is recited, "Today the world was conceived, today He causes all creatures to stand in judgment. We are either as children or slaves, we are depending upon Thee to be gracious unto us and render a true and just judgment which shall be as pure as light."

This prayer is followed by another short devotion which asks that our meditations be acceptable. This prayer is recited three times, and each time it ends differently. The first time it says "the order of our Malchioth." The second time it concludes "the order of our Zichionoth," and the third time, the order of our "Shofroth." Thus we say that the Musaf is divided into three parts: *Malchioth*, *Zichionoth* and *Shofroth*.

This threefold division is significant, for it gives us in three words the ideals that form the sum total of Jewish ideology. The first ideal is *Malchioth*, which means rule by Kingdom. In these prayers the hope is expressed that the Kingdom of God may soon be established on earth, that justice and righteousness will prevail, and that all mankind will live in peace and harmony and form one great brotherhood.

Zichionoth means memories, and

in these prayers the Jew delves into the past and draws inspiration for the severe struggle which he must face in order to establish the Kingdom of Heaven on earth.

In the last part, *Shofroth*, the Jew soars on the wings of the spirit into the future and pictures an ideal Utopia such as the prophets conceived, when the lion shall lie down with the lamb and when peace, good-will and amity among all the nations of the world shall be established.

Thus we see that the ideal which is uppermost in the mind of the Jews and for which he fervently prays, is the establishment of the Kingdom of Heaven on earth. He hopes to accomplish this by recalling the triumphs of the past. He remembers that always in the face of danger the Almighty came to his rescue and saved him even as he saved Isaac on the altar. What gives the Jew the ability to survive his tragic present and to realize the great goal of "*Malchuth Shomayim*" (Kingdom of Heaven on earth) is his ability to forget the present and its tragedy and project himself into an ideal World of Tomorrow. The Jew dreams with his prophets of the *Acharith Hayamin*, the state which is to come.

Truly it has been said that the Jew knows of no present. He knows only of a past and future. Even in our Hebrew grammar there is no present of the verb. There is past and future. The present has to be expressed in a roundabout participation phrase. When the Jew wants to say "I am walking" he says "I am the walking one." There is no present for the Jew. The present is always dark and drab, replete with tragedy at every turn, which he attempts to forget. The Jew survived because the inspiration of the past gave him courage and the vision of the future gave him hope. He became a *Baal Hachalomoth*, a dreamer that forgets his present plight and sees only the glories of the past and the greater glories of the future.

What a timely and beautiful message the prayers of Rosh Hashonah bring to us in this hour of Jewish sui-

(Continued on page 28)

Where These Fancy Names Came From

By CURTIS ADLER

In the eighteenth century Emperor Joseph II issued an edict requiring all the Israelites throughout Germany and Austria to assume surnames for their better identification. Before that time, they had personal names only, like Moses, Aaron, Joseph, Isaac and Samuel. That was a sufficient tag for a people which had been scattered all over the world and compelled to wander from place to place in search of home and livelihood. As these people lacked substantial possessions to hand down to their heirs, surnames were little necessary. The things they owned were easily passed from hand to hand. Nevertheless, as family names became the vogue, they were ordered to be given to the Jews so as to enroll them among the populace.

Emperor Joseph appointed special deputies to handle this important function, which turned out to be a great harvest for these bureaucrats. They were hard-headed officials in whose hands lay the naming of applicants for better or worse. Fancy was their mentor, and whim their conscience. Those assigned to the task did a profitable business, for no cost was spared by self-respecting individuals to avoid the stigma of an ill-meaning designation. However, abuse and indignities were suffered by those poor unfortunates who hadn't the hard cash with which to pay for their names.

Some of the wealthier and more resolute Jews with vivid imagination resisted the insults from these arbitrary officials with whom misnaming was an innate delight. They did this by compensating the commissioners as they requested. In such cases, names more closely approximated the inclinations and character of their bearers. Some of them, typifying great liking for the out-of-doors, and evoking the idea of hill and valley, were: "Apfelbaum" (apple - tree); "Lilienthal" (vale of lilies); "Rosenthal" (rose-valley); "Blumenthal" (flower-valley) and "Veilchenduft" (violet-fragrance).

Other monikers which were conferred represented the notion of useful articles such as "Rothschild" (red-shield) and "Silverrat" (silver-wheel). A few of the beautiful names with which Prussia and Austria glorified the ancient race were drawn from mineral life: "Rubinstein" (ruby);

"Edelstein" (precious stone); "Goldstein" (gold-stone) and several others, identified with the mental image of wishing stones.

The greater number, who were in no position to bargain with the officials of nomenclature, were forced to take whatever bones were thrown them. Since they lacked shekels for bribing, they were fitted with marks of identification which expressed nothing but the official's scorn, disparagement and vituperation. The procuring of his label was no less a purchase than any other purchase, for the buyer got no more than he paid for.

The official namer, we are told, had a technique of his own in sizing up his customer. He first looked at the person before him, inquiringly, then at his list, before deciding on an appropriate name. Thus, the names "Kohlkopf" (cabbage-head) and "Eselkaupt" (donkey-head) were forced upon two applicants to stamp one as a dunce and to caricature the other's resemblance to the beast of burden. There were two other types of applicants who bore the brunt of the official's venom; among common names were "Kanalgeruch" (canal-smell) and "Teufel" (devil), suggesting horror and disgust. Dislike of unpleasant human conditions was evidenced by "Bettelarm" (destitute) and "Durst" (thirst).

In addition, the official namer conferred designations which he thought typified the inherently ugly traits of several name-seekers, such as: "Fresser" (glutton); "Galgenvogel" (gal-lows-bird); "Geldschrank" (money-chest); "Rindkopf" (cow-head); "Karfunkel" (carbuncle) — the last tag agreeing with the official's idea of a pain in the neck.

It is related that after this factory output of names, in Tarnopol, Austria-Hungary, a student was introduced to two Jewish girls, one Sara "Groberklotz" (homely-log) and the other Rebecca "Kuessenich" (kiss me).

There are misnamings which, though they are associated with sweet connotations, exist to this day, such as: "Sussman" (sweet-man) and "Suss-

kind" (sweet-child), both plentiful in England and America. These are variations of names that were conferred in the eighteenth century in the German-Austrian Empire in a spirit of scorn, for example: "Zuckersuess" (sugar-sweet); "Zweibelsuess" (onion-sweet) and "Suesserman" (sweet-man).

A pretty blue eyed student of Krakau, Poland, was called Miss "Himmelblau" (sky-blue) and a young man ambitious to support himself and his aged mother was named Ernst "Profitlich" (profit-like), while a third earned the new tag Aaron "Zentnerschwer" (hundred-weight). It is recorded that the official namer branded one "Pulverbestandteil" (gun-powder particle) to express his contempt and show that the recipient was worth no more than a shot of gun-powder. The *sobriquet* "Temperaturwechsel" (change of temperature) was assigned to a young dancer, who, trying to avoid the official's mockery, anxiously pleaded for a better surname.

A colloquy ensued when Ephraim arrived at the naming mart. "What's your name?" asked the deputy. "Ich weiss net, rothen Sie's" ("I don't know, guess it"), responded Ephraim. "Nun so wollen wir schreiben," ("then so we shall write"), answered the official, "Ephraim Rothensies" ("Ephraim Guess-it").

Two friends who had called for name giving later met outside. One had received the appellation "Weisheit" (wisdom) and the other "Schweisshund" (bold-hound). Weissheit expressed surprise at his friend's ugly name. "Why didn't you do what I told you?" he inquired. "Gott im Himmel," said "Schweisshund," "I paid half my fortune to get the 'w' into the name to avoid being called a dirty dog."

This naming industry was so rigidly handled that certain monikers were unobtainable altogether, as they were reserved for the elite, for Germans only. They were names like "Waffenmacher" (munition-maker) or "Kriegsheld" (war-hero), reminiscent of the sanctity of the soldier and everything pertaining to him.

(Continued on page 29)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE Italian government has been discussing with prominent Jewish leaders the possibility of settling Jews in Ethiopia. A preliminary project designed to establish five villages there which would accommodate 15,000 settlers is said to be in the hands of the government.

• • •

Investigation conducted under the auspices of the World Jewish Congress have disclosed that both the highly industrialized and the small and undeveloped countries have been reaping benefit through enterprises established in those countries by refugees. In France, about 10,000 persons have been given employment in enterprises founded by refugees; in Belgium, 3,000 persons; in England, 15,000 persons; and in Holland, 10,000 persons. These enterprises include many new industries.

• • •

Because of the international political crisis, the World Zionist Congress abruptly cut short its session at Geneva. Although the Congress vehemently protested against the recent British White Paper, which proposed Arab dominance in Palestine, and against the curtailment of Jewish immigration to Palestine, nevertheless the delegates stoutly pledged their loyalty and aid to Great Britain in the event of war.

DESPITE THE MUFTI

Warned by an Arab villager, a party of Jews traveling from the settlement of Kfar Menachem to Tel Aviv were able to escape a death trap laid on the route by Arab terrorists. Many other incidents have occurred which manifest an increasing tendency on the part of Arabs to cultivate friendship with the Jews.

The Congress resolved to establish a committee to study relations between the Jews and Arabs in the political, social and economic fields with a view to ascertaining the possibilities of co-operation between the two groups.

The sessions of the Congress were hostilely reported by the Nazi press in Germany. The *Voelkischer Beobachter*, the principal Nazi organ, accused

the Zionists of seeking to exterminate the Arabs in Palestine in order to maintain British supremacy in the Near East, and assured the Arabs that Germany would morally and politically support them in their struggle against the Jews and Great Britain.

• • •

It is officially reported that 99,672 Jews have left Austria since March, 1938. This number is exclusive of half and quarter Jews as well as of Jews who were helped to leave Austria by private persons. Of these emigrants,

ONE SYNAGOGUE LEFT IN VIENNA

As a result of Nazi depredations only one synagogue survives in Vienna. All sacred articles have been removed from it, and it has been converted into an office for the control of Jewish property.

20,677 have gone to North America, principally to the United States, 6,321 to South America, 2,404 to Central America, 6,194 to Palestine, 6,560 to South Africa, and 1,498 to Australia.

• • •

Shanghai, which had remained the last unrestricted place of refuge for the Jews, has now closed its doors to refugees from Europe. It has been estimated that 12,000 refugees are at present in that city.

• • •

An application by a Jewish parent for permission to change his son's first name from Isaac to Ignacio on the ground that the Biblical name exposed the youth to anti-Semitism was denied by a civil court in Buenos Aires. The court declared that the granting of the request would be an admission that Argentina was anti-Semitic. The court recommended that the facts in the case should be investigated by the authorities at the college where the youth is a student, since complaint had been made that instructors there had condoned anti-Semitic activities.

• • •

The Poles have been disregarding the propaganda and libels against the Jews circulated by anti-Semites. The Polish Government recently arrested

a number of Nazi agents and other anti-Jewish agitators who falsely spread rumors that the Jews were responsible for the scarcity of silver coin in the country. The standing of the Jews has been favorably enhanced by the circumstance that no Jewish name appeared in the latest lists of persons convicted of committing crimes against the state. A League for Combating Anti-Semitism has been formed in Warsaw by Professor Michalowicz, and a conference has been projected by a number of Polish intellectuals for the purpose of defending the Jews. The Polish Jews have been very active in volunteering to aid in the defense of the country.

• • •

An extensive educational campaign against unscientific teaching of race problems in the schools in this country is to be undertaken by the American Committee for Democracy and Intellectual Freedom. Professor Franz Boas, of Columbia University, Chairman of the Committee, stated that of 166 school text books examined 66% misused the concept "race" and 20% taught the Nazi doctrine of racial superiority.

• • •

The Joint Committee for Youth Affairs in Jerusalem, in collaboration with its branches in English-speaking countries, has planned a course which

(Continued on page 30)

PALESTINE PAVILION NEEDS MONEY

Because the Palestine Pavilion at the New York World's Fair is in urgent financial need, strong efforts are being made throughout the country to establish a Maintenance Fund for it. In endorsing the campaign to raise this fund, Dr. Chaim Weizmann, president of the Jewish Agency for Palestine and of the World's Zionist Organization, declared that "the thorough understanding by the American public of the true social, cultural and political aims of Zionism has never been more needed than today. In the Palestine Pavilion these aims receive clearer expression than in any other Zionist project outside of Palestine."

ROSH HASHONAH GREETINGS

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives



MR. and MRS.
LOUIS BRENNER
HARRIMAN, NEW YORK



Extend their best wishes for the New Year
to all the members of the Center,
their relatives and friends

A Happy New Year

— from —

RATNER'S DAIRY
138 DELANCEY STREET
New York City



MAX ZANEL

JACOB HARMATZ

LOUIS ZANKEL

Greetings

JUST as the ties of friendship are strengthened at this Holiday Season . . . so may our business associations grow in mutual accord and confidence . . .

Wishing you the best of everything for the New Year.

MR. and MRS.
PHILLIP BRENNER

ORIGINAL
BRENNER BROS.
60 DIVISION STREET, N. Y.
OUR ONLY STORE

Mr. and Mrs. BENJAMIN J. KLINE
1354 PRESIDENT STREET



Extend to the officers and members of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes for a Happy and Prosperous New Year

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

MR. and MRS.

JOSEPH GOLDBERG

and their sons

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

MR. and MRS.

SIMON H. KUGEL

extend to their friends cordial greetings
and best wishes for a Happy
New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Greetings from:

HARRY MARCUS

Manager of Sears Roebuck & Company

Bedford Avenue and Beverly Road
Brooklyn, N. Y.

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Direc-
tors and the entire membership of the
Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the
Jewish community in general their sin-
cere wishes for a very Happy and
Prosperous New Year

MR. and MRS.
MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. and MRS.
MAX GOLDSTEIN
334 New York Avenue

extend greetings for the New Year to their
friends, relatives and to the Jewish
community in general

MR. and MRS.
DAVID GOODSTEIN
1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.
MORRIS W. HAFT
AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.
LOUIS HALPERIN
1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.
NATHAN HALPERIN
748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.
SAMUEL KATZ

1100 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
LEIB LURIE

AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN MARTZ

AND ALVIN

Extend best wishes for the
New Year

MR. and MRS.
LOUIS PARNES

41 Eastern Parkway

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
I. JEROME RIKER

extend their best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
JACOB EISENBERG

1015 Washington Avenue

extend to their relatives and friends
Happy Greetings for the New Year

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.
MORTY SILVERSTEIN

115 East 21st Street

New Year Greetings to our friends
and all Israel

MR. and MRS.
JACOB A. FORTUNOFF
AND SONS

770 St. Marks Avenue

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New Year
to all their friends and relatives

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY

1503 President Street

Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.
ABRAHAM GINSBURG

576 Eastern Parkway

extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MR. and MRS.
BENJAMIN BROWN

1045 St. Johns Place

wish their relatives and friends a
Happy New Year

MR. and MRS.
OSCAR S. KURSHAN
GLADYS and JEROME

583 Crown Street

wish you a Happy New Year

MR. and MRS.
JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
MORRIS DLUGASCH

1304 President Street

wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
HENRY HOLTZMANN

1049 Park Avenue

extend best wishes for the New Year
to all their relatives and friends

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

DR. JOSEPH FELDMAN
668 Eastern Parkway

extends his New Year Greetings to all
his friends, to the members, officers
and faculty of the Crown Heights
Yeshiva and the Brooklyn Jewish
Center

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER

41 Eastern Parkway

extends to his relatives and friends his
best wishes for the New Year

NEW YEAR GREETINGS

from

MR. and MRS.

MILTON J. GOELL

347 New York Avenue

MR. and MRS.
MAX GOLDBERG

410 Eastern Parkway

extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
SAMUEL S. WEISBERG
AND FAMILY

9 Prospect Park West

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
MAX FABRIKANT

640 Empire Boulevard

extend good wishes for the New Year
to all their relatives and friends

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

MR. and MRS.
SOLOMON GOODMAN
AND SON

596 Montgomery Street

Extend New Year Greetings to all their
relatives and friends

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
SAMUEL GREENBLATT

770 St. Marks Avenue

extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosper-
ous New Year

MR. and MRS.
AARON LEWIS

1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA and RAYMOND

1387 Carroll Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HYMAN ABRAMS

404 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
MORRIS BERGMANN

1030 Park Place

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
HARRY DILBERT

wish their friends and relatives a very
Happy and Prosperous New Year

MR. and MRS.
LOUIS DILBERT

extend best wishes for the New Year
to their friends and relatives

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

extend their New Year Greetings
to friends and relatives

MR. and MRS.
CHARLES FINE
763 Eastern Parkway

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
HARRY A. FREEDMAN
135 Eastern Parkway

extend to their friends and relatives
their best wishes for a Happy
New Year

DR. and MRS.
R. FINKELSTEIN
AND FAMILY
576 Eastern Parkway

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
MARTIN M. GOLDMAN
763 Eastern Parkway

wish their relatives and friends a
very Happy New Year

MR. and MRS.
A. GOTTLIEB
1601 Carroll Street

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
DAVID HALPERN
789 St. Marks Avenue

A Happy and Prosperous New Year
to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ
25 Eastern Parkway

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
JACOB INKELES
12 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

Mr. BENJAMIN KAPLAN
1632 Carroll Street

wishes his friends and relatives a
happy and Prosperous New Year

Mr. BERNARD KATZ
AND FAMILY
45 East 30th Street
New York City

wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS
706 Eastern Parkway

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
ISADOR LOWENFELD
AND SONS
258 Sullivan Place

extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN
543 Crown Street

wish their relatives and friends a
Happy and Prosperous New Year

Mr. CHARLES PERMAN

extends New Year Greetings to all his
relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN
1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
ISIDORE POLIVNICK
395 Crown St., Brooklyn

Extend New Year's greetings to all
their relatives and friends.

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
WILLIAM I. SIEGEL
AND FAMILY
1602 Carroll Street

extend best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
JOSEPH STARK
AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY
693 Montgomery Street

extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
M. D. WENDER
AND FAMILY
1191 Carroll Street

wish you a Happy New Year

MR. and MRS.
I. WIENER
AND FAMILY
68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND IRWIN
240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY
550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE MEMBERSHIP

FROM OUR RABBI

TO the officers, trustees, directors, and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

FROM THE OFFICERS

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Joseph M. Schwartz, *President*
Emanuel Greenberg, *Vice-Pres.*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
Moses Ginsberg, *Treasurer*

FROM THE SISTERHOOD

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Albert Witty, *President*
Mrs. I. Wiener, *Secretary*

FROM THE ADMINISTRATIVE DIRECTOR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

INSTITUTE OF JEWISH STUDIES FOR ADULTS TO BEGIN OCT. 10th

The seventh season of our Institute of Jewish Studies for Adults will hold its formal opening on Tuesday evening, October 10th in the dining hall of our Center. Rabbi Levinthal will speak to the students and registration both of old and new students will take place that evening. A bulletin announcing the courses to be open this year and the teaching staff will soon be mailed to all members and others interested in the work of the Institute.

We are happy to report that hundreds of men and women have availed themselves of the fine opportunities which our Institute offers to get good instruction in the rich intellectual treasures of our people.

A special innovation of the Institute this year will be the offering of a num-

ber of courses which will be given in the daytime, either in the morning or afternoon to accommodate those people who are free in the daytime and cannot attend the evening courses. We trust that many of the members will inquire at our Center office for further details of these courses.

FINAL CALL FOR HOLIDAY SEATS

We still have a number of choice seats for the coming high holidays both in the main synagogue and the auditorium. If you are planning to worship in the Center will you please purchase your seats with the least possible delay.

ROSH HASHONAH SERVICES

The services for Rosh Hashonah will be held on Wednesday and Thursday evenings, Sept. 13th and 14th at 6:45 o'clock and on Thursday and Friday mornings, Sept. 14th and 15th, at 7 o'clock. Rev. Samuel Kantor will officiate in the Main Synagogue, assisted by the Kadimah Choir. On the first day of Rosh Hashonah Rabbi Levinthal will speak on the subject, "Wherefore is the World Destroyed." The subject of the second day's sermon is "As in the Days of Noah." The shofar will be sounded at the morning services at about 10:15 and the sermon will be delivered at about 10:30.

Members of the Center and all worshippers are requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the auditorium will be conducted by Rev. M. Locke. The sermon will be delivered by Mr. Benjamin Hirsh, a member of the Hebrew School faculty.

The Kol Nidre services which usher in Yom Kippur will be held on Friday evening, September 22nd at 6:45. Rabbi Levinthal will preach on the subject, "A Dormant or an Awakened Israel?" The sermon will be preached immediately after the chanting of the Kol Nidre service. Members are therefore requested to be in their seats before the Kol Nidre service begins.

On Saturday morning, the subject of Dr. Levinthal's sermon will be "The Challenge to the Jewish Youth of today." Yizkor services will be held on Saturday morning at 11 o'clock. The sermon will be preached immediately after this service.

CHILDREN'S CONGREGATION

The Children's Congregation will resume its services on Saturday morning, September 9th, at 9:30. The congregation is composed of children of our schools as well as other children outside of the Center. Services are held on the Sabbath and on holidays under the supervision of the Hebrew School faculty. We urge all parents to encourage their children—boys and girls alike—to attend the services in the Children's Congregation regularly.

NEW UNIFORM PRAYER BOOK TO BE IN USE AT HOLY DAY SERVICES

The members of the Center who will worship with us during the coming High Holy Days will be happy to learn that this year for the first time we shall use a uniform Machzor or prayer book that was just recently published. This prayer book has been edited by Rabbi Morris Silverman of Hartford, Conn. with the cooperation of many of the leading rabbis of this country. What will make this Machzor especially attractive to the intelligent worshiper, are the many fine historical notes and explanations that precede most of the important prayers and also the very fine selection of Readings and responsive Readings in English which will be recited during the services.

Rabbi Levinthal and the Board of Trustees, as well as the Service Committee feel hopeful that this new uniform prayer book will add much to beautify our Holy Day services.

CONSECRATION CLASS TO BE FORMED SUNDAY, SEPT. 24th

On Sunday morning, September 24th, at 10:30 o'clock, this year's Consecration Class will formally be organized. All girls who wish to register for this group should please meet in the Ladies Social Room promptly at 10:30 o'clock. The class this year again will be in charge of Mrs. Helen Levinthal Lyons. For information as to the requirements for admission to this group parents are urged to see either Rabbi Levinthal or the school secretary, Miss Grayzel, in the school office any day in the week except the Sabbath.

SUNDAY SCHOOL TO OPEN SEPTEMBER 24th

The Center Sunday School will open for this season's work on Sunday morning, September 24th, the day following Yom Kippur, at 10 o'clock. All former pupils are asked to meet in the Beth Hamedrash where they will be assigned to their regular teachers and classes.

Rabbi Mordecai Lewittes, the principal of the school, together with our Rabbi, has instituted many new plans for the improvement of our religious school and we hope that this year's registration will be greatly increased.

New pupils will also be enrolled that Sunday morning. Sunday School is open to all children in this community. There is no tuition fee for children of members and only a fee of \$10 for the entire year for children of non-members.

LATE FRIDAY NIGHT LECTURE SER- VICES TO BE RESUMED OCT. 20th

The late Friday night lecture services for the coming season will begin on Friday night, October 20th. Rabbi Levinthal has prepared a number of important themes which he will discuss with the congregation during the coming season. We are confident that the members of the Center will cooperate with those in charge to make this season's lecture services even more successful than they were in the past.

HEBREW SCHOOL

The Hebrew School of the Center which meets in the afternoons is recognized as one of the best schools in the city for training in the Hebrew language and religion. We are now accepting registration for the Fall term. Parents are advised to register their children with the least possible delay. For further details regarding hours of instruction, tuition fees, etc. please telephone to Miss Grayzel, secretary of the Hebrew School (Pres. 4-1400.)

PERSONALS

Mrs. Helen Levinthal Lyons, the daughter of Rabbi and Mrs. Levinthal, who recently graduated from the Jewish Institute of Religion, will occupy the pulpit of Temple Bnai Sholom at 9th Street and 7th Avenue, Brooklyn, the coming Holy Days.

It is a significant coincidence that this is the same pulpit which Rabbi Levinthal first occupied in Brooklyn when he graduated as Rabbi in 1910.

SABBATH SERVICES

Kindling of candles at 7:07 o'clock.
Friday evening services at 6:15 and 7:00.

Sabbath services, Parsha Haazinu, will commence at 8:45 A. M.
Mincha services at 6:00 P.M.
Miriv services at 7:15 P.M.

DAILY SERVICES

Morning services at 7 and 8.
Mincha services at 7 o'clock.

ENGLISH TRANSLATION OF TAL- MUD PRESENTED TO CENTER LIBRARY

Rabbi Levinthal is very happy to announce that in answer to his appeal in the June issue of the Center *Review* for a gift of the new English translation made by the Soncino Press in London of the Talmud, such gift has been received. Mr. and Mrs. Samuel S. Weisberg have presented the last two groups of tractates consisting of sixteen volumes of that beautiful Talmud edition. The gift of one set was made in memory of Mr. Weisberg's parents, and the gift of the other was made in memory of Mrs. Weisberg's parents. The Rabbi and the Library Committee are sincerely grateful to Mr. and Mrs. Weisberg for this gracious response to our appeal. This set will give an opportunity to many readers to get an appreciation of the beauty and richness of the teachings of our Talmud.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

LIBRARY GIFT

Rabbi and Mrs. Levinthal have presented to the Center Library a number of valuable books in Hebrew, English, and Yiddish in honor of their daughter Helen's marriage to Mr. Lester Lyons and also her recent graduation from the Jewish Institute of Religion, and in honor of their son Lazar's graduation from the Harvard Law School.

IN MEMORIAM

We regretfully announce the passing on Saturday, September 2nd, of our member

Mrs. Sarra Kirsh

of 2323 Avenue J.

To the bereaved family the Brooklyn Jewish Center extends its heartfelt sympathy.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Cohen, Max
Butcher Married
Res. 757 Empire Blvd.
Bus. 251 Schenectady Ave.
DeBare, Joseph
Stationery Married
Res. 796 Eastern Parkway
Bus. 299 Kingston Ave.
Proposed by Robert Eisenberg and H. L. Brainson
Glickman, Charles H.
Counsellor-at-Law Married
Res. 135 E. 92nd St.
Bus. 130 Clinton St.
Proposed by James J. Richman and Isaac Sorgen
Gold, Sidney A.
Lawyer Unmarried
Res. 202 Rogers Ave.
Bus. 60 Wall St.
Gribetz, Morris
Linings Married
Res. 349 Crown St.
Bus. 352 Roebling St.
Proposed by Louis J. Gribetz and Abe Gribetz
Grossman, Morris
Contractor Married
Res. 154 Avenue P
Bus. 3400 Tilden Ave.
Proposed by Hyman Aaron and Joseph Goldberg
Hoffman, I.
House Dresses Married
Res. 657 Montgomery St.
Bus. 1 Carlton Ave.
Proposed by Joseph Goldberg
Horowitz, H. G.
Paper and Twine Unmarried
Res. 281 Crown St.
Bus. 532 St. Marks Ave.
Kapchuk, Meyer
Fruit and Vegetables Unmarried
Res. 269 Troy Ave.
Bus. 64 Belmont Ave.
Proposed by Joe Prince
Kirschenbaum, Albert B.
Mortician Unmarried
Res. 127 Van Buren St.
Bus. 345 Throop Ave.
Proposed by Joseph Goldstein
Kraner, Ira T.
Married
Res. 480 Eastern Parkway
Proposed by Meyer A. Rosen and Joseph Goldberg
Levine, Albert B.
Coal Married
Res. 288 Crown St.

Bus. 132 North St.
Proposed by Aaron Gottlieb
Olch, Barney
Salesman Married
Res. 1177 72nd St.
Bus. 290 Vernon Ave.
Proposed by Hyman Aaron
Orlick, Elsie
Medical Social Worker
Res. 1570 Eastern Parkway
Brooklyn's Women Hospital
Prigal, Harry
Printer Married
Bus. 4 Washington Place
Res. 1348 E. 10th St.
Proposed by Joseph Goldberg
Prince, Joseph
Mfg. Ladies Hand Bags Married
Res. 1730 Carroll St.
Bus. 14 E. 33rd St.
Richman, James J.
Attorney Unmarried
Res. 50 E. 10th St., N. Y.
Bus. 130 Clinton St.
Proposed by Isaac D. Sorgen
Seiden, Herbert
Dresses Unmarried
Res. 1581 President St.
Bus. 150 Church St.
Simonson, Solomon
Teacher Unmarried
Res. 1414 Lincoln Place
Bus. Bedford Ave. and Ave. H.
Storch, Harold Irving
Law Student Unmarried
Res. 1403 Carroll St.
Proposed by Judge Emanuel Greenberg
Storch, Max
Cut Stone Contractor Married
Res. 1403 Carroll St.
Bus. 1539 Troy Ave.
Proposed by Judge Emanuel Greenberg
Strauss, Sidney
Public Warehouse Unmarried
Res. 332 Rogers Ave.
Bus. 601 W. 26th St.
Proposed by Murry Husid

The following have applied for reinstatement in the Brooklyn Jewish Center:

Feldman, George
Lawyer Unmarried
Res. 216 Rogers Ave.
Meyer, Benjamin M.
Accountant Married
Res. 455 Crown St.
Proposed by David J. Karlin and Samuel Reich

EXPRESSIONS OF CONDOLENCE

We extend our sincere expressions of sympathy and condolence to:

Mrs. Moses Ginsberg of 1295 President Street upon the death of her brother, Mr. Leo Helfgott on August 25th.

Mrs. Louis Glaubman of 410 New York Avenue on the passing of her mother on July 4th.

ACKNOWLEDGMENT OF GIFTS

We are grateful to the following for their contributions:

Library

Harry Bluestone
Judith Brod
Dr. R. Finkelstein
Mrs. Rose Fleishman
Milton J. Goell
Dr. M. Higger
Meyer Nemerov
Louis Parnes
Meyer Rogoff
Frank Schaeffer
Mr. and Mrs. Samuel Goldberg

Taleisim

I. Levingson in honor of the birth of a granddaughter, Mina R. Katz.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to:

Mr. and Mrs. Jacob Greenstein of 936 St. Marks Avenue on the engagement of their son, Barnett J. to Miss Ida Rubin of Sunnyside, L. I.

YOUNG FOLKS LEAGUE DANCE

The Young Folks League will hold their first get-together dance on Yom Kippur night, September 23rd. There will be refreshments and dancing to the music of a popular swing orchestra. Admission 50c; members and friends are cordially invited.

GYMNASIUM AND BATHS SCHEDULE

The Gymnasium and Baths Department will be open on Wednesday, September 13th for women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 4 p.m. and will remain closed on both days of Rosh Hashonah, Thursday and Friday, September 14th and 15th. The department will open for men on Saturday, September 16th, at 8 p.m.

A MESSAGE OF IMPORTANCE

An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information,



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**Season's First Lecture
MONDAY, OCTOBER 23rd**

Speaker

DR. WILL DURANT

Famous Historian, Lecturer and
Philosopher. Author of "The Story
of Philosophy," "Transition,"
"Mansions of Philosophy," Etc.

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center
regard it a privilege to be affiliated
with one of the leading Jewish insti-
tutions in the country. Extend this pri-
vilege to your friends and enroll them
as members of the Center and thus
give them an opportunity to enjoy the
fine facilities of the institution and to
participate in its numerous activities.

The rates are moderate:

\$50 per year per family

**\$37.50 per year for unmar-
ried members.**

\$25.00 per year for girls.

Membership in the Center entitles
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institution — religious, educational, so-
cial and recreational.

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All memorial tablets ordered now will
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vices to be held on Yom Kippur. Please
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additional information.

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THE MEANING OF ROSH HASHONAH IN THESE DAYS

(Continued from page 9)

fering. All through these centuries the Jew has been hounded and persecuted. Particularly since his exile more than 1800 years ago, his life has been a great national tragedy. It presents a long series of persecutions, inquisitions and expulsions. The symbol of the Jew in *Goluth* has been the wanderer's staff and beggar's bag. Through centuries he has wandered, fertilizing every land with his tears and blood, benefiting all and yet despised by all. The last two decades have seen a new ray of hope. A new goal was held up the Jew reading *G'ulah* — redemption. It seemed that Israel at last was to return to his homeland, the land of prophet and sage. Alas! Once again his hopes have been blasted and his fondest expectations destroyed. A White Paper issued by a supposedly great humanitarian democracy has shattered Jewish hopes. Once again the present is dark and bleak, but we do not despair. We draw inspiration and courage from the past and hope and solace from the

future. The idea future may be far removed, but come it must and come it will, so Israel the Dreamer firmly believes. Darkness and chaos may obscure our horizon, but the Divine fiat, "Let there be light," causes darkness to disperse, chaos to give way to creativeness, and results in a world of which the Almighty says *Ki Too*, "that it is good."

Let us hope that once more the chaos of the present will give way before the creative principles, and that the darkness will be dispelled. Let us march forward courageously with our banner upon which is inscribed *Yehi Ohi*, "let there be light."

THE 21st ZIONIST CONGRESS

(Continued from page 6)

the divided and shattered Jewish groups of the Diaspora one voice speaking for the unified soul of those groups, and in that voice pledged itself

to the same indestructible purpose that has survived the holocausts of past centuries. Unlike the rulers and the parliaments of Europe which surrounded it, Congress concerned itself with the problem of construction and not with the ways and means of destruction. It opened on a note of clear-cut purpose and it closed on the same note, *Nezach Yisroel Lo Yishaker* — the eternity of Israel will not be denied.

ADVANCE NOTICE

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at the

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NEW YORK

WHERE THESE FANCY NAMES CAME FROM

(Continued from page 10)

These episodes picturing past events are closely linked to abuses prevailing in Germany today, where we have government compulsion of certain names, the omission of names of famous men, and the destruction of monuments bearing outlawed names. The government has also condemned the churches' preference for Saint-names.

Under compulsion, the Abners, Jonathans and Abigails, so named in Germany after January 1st, 1939, will by those names automatically be known as Jews. Even the American "Bud" is on the list. Since Aryans are forbidden to use such names, Denny never more will call to mind a red-haired Irishman to the average Nazi, but rather a Jew. Dan and Gideon also are outside the Aryan pale. Uriel, an archangel, henceforth will be a name-sake only of Jews. Male names include Ahasver — name of the legendary "Wandering Jew"—Abimelech, Awigdor, Zephania and Tefele. Female names include Jezebel, Jedidja, Chinke and Jachewad.

Name omissions in the field of science, literature and music concern such famous men as Albert Einstein, Thomas Mann, Felix Mendelssohn and others. And this the German Government condones on the theory that science, music and the arts are peaceful pursuits and not worthy of mention by a people of blood and iron. For similar reasons their books and those of many other renowned scholars have been burned.

Street signs have been removed from eighty Vienna streets named for Jews, as well as statuary and other commemorations of once-honored Israelites. Among those whose memory was eradicated are Joseph Sonnenfels, who was responsible for the abolition of torture as a method of police investigation, and Siegfried Marcus, Austrian automobile inventor. A bust of a member of the Rothschild banking family was removed from a Vienna railroad station.

No more is the name of Heinrich Heine, recognized as one of the greatest lyricists, carved upon the tablet at his birth-place in Dusseldorf on the Rhine. According to Government Decree, his poem "Die Lorelei" was written by an author without a name. Other great Jewish works and masterpieces that live, whether physically destroyed or not, must remain anonymous for the same reason.

In vain, perhaps, the reader gropes for an explanation. "What," he seems to exclaim, "is the German Government's objective, and whither are these incidents leading?" The answer to this query, curiously enough, comes from the Government itself, through its spokesman and leader for German Kultur, Alfred Rosenberg, who in his *Journal* says in part:

"Christian churches have been responsible for the estrangement of personal German names, and the vigor of free German names weakens more and more. German names have been for the most part made into Saint-names whereby they take on a foreign church meaning and are thus used as tools of the church. The church almost alone produces this foreign name-supply at least up to the 18th century. Up to the year 1000, the Bible mentions foreign names such as Abraham, David, Joseph, Isaac, Samuel and Salomo. Three Bishops of the Konstanz are named Salomo. Of 56 ecclesiasts with foreign names, no less than 31 have the name Johannes, which signifies a gift of God. Almost all foreign names in Germany originate from the Bible or are names of Catholic Saints. Church influence in the city of Cologne accounts for over 80 per cent of names and half of these are holy names. Under the authority of the church, German names are in great ruins. It is noticeable that component name-parts of men as well as women lack the notion of war and battle."

So, history is on the rampage again. Germany's name factories are grinding full blast, as they did in olden days, secure in their function that to undermine religion they must first extinguish its instrumentality—the Name. (Reprinted from *Better English*)

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MOTHER - DAUGHTER

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Hours 8:45 a.m. to 3:15 p.m.

School opens September 20th

Center Hebrew School

The Daily Hebrew School of the Center which meets afternoons & Sunday mornings is now open for registration of children — boys and girls, for the coming Fall term. The rates are moderate and within the reach of the average Jewish parent. Our school which is regarded as one of the finest in the city gives its pupils an excellent Jewish training.

JEWISH EVENTS REVIEWED

(Continued from page 11)

will enable a selected group of youths from the United States and Great Britain to spend a year in Palestine studying the country from all angles and gaining an intelligent perspective concerning that country and Zionist problems. Fellowships will be available to members of Jewish organizations between the ages of 18 and 30 years.

JEWS TAKE TO THE LAND IN RUSSIA

Emigration of Jews from towns to villages in Russia is steadily increasing. More than 50,000 Jews have recently left the industrial cities of Kieff and Odessa to settle in agricultural territory. This shifting of residence is attributed to the prospects of making a better living on the land. The Jews have proved to be good agricultural workers and have declared their satisfaction with their new mode of living.

The Hebrew University in Palestine has issued, and widely circulated in neighboring Arab countries, a pamphlet in Arabic which describes its history and development and the research and teaching work conducted by its faculty.

The Jewish Marine League of Paris and London, which trains Jewish youths as fishermen, sailors and marine officers, is planning to open a branch in this country. The heads of this league are Baron Robert De Rothschild, Rabbi Julian Weil, Grand Rabbi of France, and Dr. Hertz, Chief Rabbi of Great Britain. The work of the league in England is supported by the Refugee Fund sponsored by Earl Baldwin.

To exemplify the loyalty to France of the Jewish aliens in that country and their readiness to assist in the defense of France, the Federation of Jewish Societies of France presented to the government a check for the purchase of planes.

The University of Rostock in Germany has withdrawn from Dr. Kurt Rosenfeld, former Minister of Justice of Prussia, the degree of Doctor of

Law which he received from its faculty of Law and Economic Science in 1900. Because Dr. Rosenfeld, who was obliged to flee Germany from Nazi Storm Troopers seeking his death, was deprived of his German citizenship, the University declared him as "unworthy to hold a German academic degree." In 1932, Dr. Rosenfeld succeeded in having a Munich court fine Hitler 1,000 marks for contempt of court for refusing to answer, as a witness, questions put to him by Dr. Rosenfeld.

Mr. Max Seligman, an English lawyer practicing in Tel Aviv, was recently sentenced to four months' imprisonment on the charge of having assisted an "illegal" immigrants' association. The conviction was based on meager, conflicting evidence. The principal witness against him was a police officer whose instructions were admittedly "to implicate Seligman if at all possible." The High Commissioner for Palestine has refused to grant Mr. Seligman a pardon.

Two nuns of the Congregation of the Sisters of St. Joseph at Brentwood, Long Island, were recently graduated from the Laboratory School of the Jewish Hospital in Brooklyn. This was the first time that members of a Roman Catholic sisterhood received training and diplomas at this hospital.

At the five days' session of the Institute of Human Relations recently held at Williams College in Massachusetts, prominent lay and religious leaders of all faiths discussed the important questions of the time affecting their religious institutions and followers. Interfaith good-will also was stressed by the speakers.

J. D. C.'s RECORD

The annual report of the Joint Distribution Committee discloses that in 1938 the Committee expended over \$4,112,000 for constructive aid to Jews in Central and Eastern Europe as well as to German Jewish refugees scattered in more than 40 countries.

Haifa is the home of the first nautical school in Palestine. This school is training young men for the numerous posts which will be available in the merchant marine now being developed in that country. The school has the approval of the British Board of Trade and is sponsored in part by the British Committee of the Palestine Maritime League. The institution has 40 students at present and it is expected that next year the number will be doubled because of the influx of refugees.

The testimony of Henry D. Allen, former member of the anti-Semitic Silver Shirts, before the Dies Committee which is investigating un-American activities, discloses that the German Embassy in this country continually received with approval reports by him of the doings of the German-American Bund on the Pacific coast. The Italian Embassy, too, he testified, discussed with him his anti-Jewish and pro-Fascist activities. At the time that the Emergency Conference on Palestine met at the Mayflower Hotel in Washington, Allen admitted that he brought 10 Arabs from New York to picket the hotel.

At the tercentenary celebration of the founding of Newport, Rhode Island, a monument dedicated to the founders of religious liberty was presented to the city. The gift was that of the local Jewish congregation, which had been established in 1658 by 15 Jewish families who came from the West Indies. The monument bears an inscription from the Charter of King Charles II of 1663 allowing freedom of conscience in religion.

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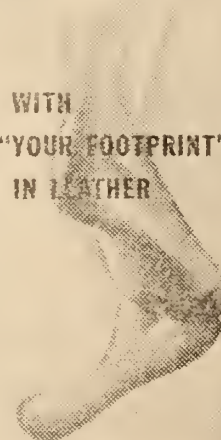


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